2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

342 mats of the hut. The floor in the interior is smeared over with a
[353] mixture of cowdung and blood, often renewed, and is covered with skins. In the centre a depression is made as a hearth for the fire, and
[354] round this are stretched the mats or skins on which the inmates sleep.
513 To the right of the rear opening is erected a frame of four poles with a net spread over them. On and under this are placed all sorts of household possessions.

Family and Kinship

592 Each family has its own hut, where the children remain with their
595 parents till marriage. Occasionally a number of young girls share a hut together, also even at times a number of boys, but this is not general. It is much more usual for the members of the family to remain together in the same hut until a new household is formed by
[594] the marriage of a son or daughter. The family in a narrow sense thus comprises a man, his wife, and their unmarried children.[1] All the Hottentot tribes formerly permitted polygyny, which, however, was not practised to any great extent. More than two wives were seldom found. Each wife had her own hut, in which she lived with her children, while the husband stayed as a rule in the hut of his first wife.
59 Nowadays, the people are ostensibly monogamists. After marriage the wife goes to live with her husband's people, although the husband may stay for some time with her parents' group before finally returning with her to his own home. Marriage is thus actually patrilocal, but in exceptional cases, if there is good reason for it, the wife will remain altogether with her own people, the husband joining them permanently.

594 Each family has its own herds of cattle, sheep, and goats, and in moving with them in search of water and grass will often act
[361] independently of the rest. Nowadays it is largely the desire for social intercourse that induces the people to form a camp, although in the old days the need of protection against enemies must also have been a powerful motive.

601 From the way in which related families still tend to camp together, it will be seen that kinship is a factor of great importance in the social life of the Hottentots. The relationship system of the people,[2] as

[1] Hahn, op. cit., 332; Kohler, op. cit., 342; Wandres, "Khoi-Khoin," 317; von François, op. cit., 212 sq.

[2] Hoernlé, op. cit., 17–23. The list of relationship terms given by Schultze, op. cit., 299–322, differs in some details from the above, and is not so complete.